Pam.
Europe
B71

HISTORICAL · SERIES

MISSIONS IN · EUROPE

The Luther Memorial at Worms

AMERICAN·BAPTIST·MISSIONARY·UNION
BOSTON · MASS · U·S·A

Statistics

No detailed statistics are given in connection with any of the missions, as they are constantly changing. For these and the work of all our missions in Europe reference should always be made to the current Handbook and Annual Report of the Union.

Additional Information

Can also be found in the regular monthly issues of The Baptist Missionary Magazine.

MISSIONS IN EUROPE

Introduction

The position of Baptists in Europe is unique. Their peculiar faith and practice presents the strongest protest against the formalism of the Protestant state churches, as well as the most effective opposition to the superstitions of the Roman Catholic hierarchy. This distinctive position has a twofold influence, as it brings upon the Baptists the greatest hatred and most active persecution of the priesthood on the one hand, and, on the other, commends them to the sympathy and aid of the most pious and devoted members who are found in the established churches. While often compelled to endure great persecution and distress from the authorities, who are usually under the control of the priests of the state churches, they receive much encouragement and assistance from those pure and noble spirits who love the truth, and who are found in every communion and under every name. Amid the fires of persecution the Baptists have thrived. From the feeble, obscure body of a few years ago, Baptists have now come, in all the countries of continental Europe, to occupy a position which is respectable, if not every way influential. Baptists from America who are visiting Europe may now find churches of their own denomination in nearly all the large cities of the Continent; and these Baptists, who are often holding up the standard of gospel truth under circumstances of great difficulty, are always much cheered and encouraged by visits from brethren repre-

senting the great Baptist body of America. The work which they are carrying on is varied in conditions, methods, and success, but of deep interest to the lovers of a pure gospel, and of vast importance to the progress of the truth in all European countries.

THE MISSION IN FRANCE

At a meeting of the Triennial Convention, the name by which the national Baptist foreign missionary society was then known, in the year 1832, a strong appeal was presented for so enlarging the field of operations of the organization as to include France, Germany, and Greece. The terrible religious condition of the first-named country, as indicated by her utter disregard of the Sabbath, appealed strongly to the members of the convention, and after due consideration the board requested Prof. Ira Chase, of Newton Theological Institution, to go to France on a tour of investigation. He was accompanied by Mr. J. C. Rostan, a native, who expected to remain in France, if the outlook should prove encouraging. They secured a small place of worship in Paris, where they held frequent meetings, and spent much time in personal visitation of the people who came to the meetings. Professor Chase also found, especially in the northern part of France, several Christian churches holding substantially Baptist views, although mixed with more or less corruption. Mr. Rostan had several interviews with General Lafayette and members of the Chamber of Deputies, explaining the object of his mission, and was treated with much consideration. Professor Chase's report to the board was of such an encouraging nature that they decided to continue the work. The services of Mr. Rostan, however, were cut short by his death in the year following his return to France. Mr. Isaac Willmarth was the first worker to be regularly appointed to the French

Mission, and reached Paris in June, 1834. The first Baptist church in Paris was organized May 10, 1835, with six members. Two days later four more were baptized. Two additional missionaries were soon sent out, Rev. Erastus Willard and Rev. David N. Sheldon, the latter opening a school for theological students, a work for which large hopes were entertained, but which have never yet been realized. In 1837, on account of failing health, Mr. Willmarth was obliged to relinquish the work, and soon after Mr. Sheldon also withdrew, leaving Mr. Willard the only American missionary on the field. Up to this time seven churches had been organized, with a total membership of one hundred and forty-two; several helpers had been developed from among the people themselves; and a pastor had been placed over each church. In spite of the religious apathy of the country at large there was much to encourage the missionaries, when new difficulties began to appear on the horizon.

Persecution

As a result of the Revolution of 1830, provision was made for freedom of worship for all religious denominations. Notwithstanding this, other laws were passed directly opposed to this principle. One provision prohibited the meeting together of more than twenty persons at one time, and any one opening his house for public worship was liable to a fine of from sixteen to two hundred francs. The enforcing of these laws was committed to officers who were generally Roman Catholics under the control of the priests, and they used their power for the suppression of all services of Protestant believers. The chapel at Genlis, belonging to one of the seven churches mentioned above, was ordered to be closed, and it remained so for eleven years. When the members assembled at their own houses they were often interrupted by the police, and the person at whose house they met would be fined or imprisoned. For several years a preacher or colporter

was liable to arrest whenever he preached. For a time sympathetic friends in America paid the fines of these workers, and secured their release; but when the magistrates discovered this fact they redoubled their persecutions, and even scanned the pages of our MISSIONARY MAGAZINE to secure the names of those who were thus employed by the Union. It became necessary to print the news from the French Mission with blank spaces instead of the name and town of its French missionaries.

The story is told of a priest in the town of Chauny who challenged to debate Mr. Lepoix, the Baptist pastor. He accepted the challenge as an opportunity to proclaim the truth. A large company gathered to hear the discussion, and the priest was silenced. The effect was a wide-open door in that region for evangelical preaching; but the priest, exasperated by defeat, entered a complaint to the civil authorities, and secured an order forbidding Mr. Lepoix to gather at his house more than twenty persons at a time, or to perform any religious act in public under penalty of the law. The officer soon after discovered Mr. Lepoix violating this new order, and promptly arrested him. His reply to the charges made against him, says Mr. Willard, was worthy of an apostle: "Sir, permit me to tell you that it never entered into the views of our society to contend with authority. Far from desiring it, we carefully avoid it; nevertheless having the firm conviction that our object is good, and that we ought to pursue it, I have the honor to declare to you that we shall continue as formerly. As for me personally, sir, I know that you will prosecute me, and as I am the father of a family, and poor, I shall not pay you. Perhaps imprisonment will follow, but it matters little; my conscience forces me to do my duty, and by the grace of God I shall accomplish it." Numerous instances are recorded of the noble bearing of those early converts; one is particularly striking of a devoted preacher who was carried away to prison ignominiously bound

by chains to a thief. As they passed along the preacher was overheard earnestly proclaiming the gospel to the poor convict.

In 1848 Dr. T. T. Devan, formerly a missionary to China, joined the French Mission, but remained with them only five years. Mr. Willard withdrew in 1856, and since then the work has been almost entirely in the hands of the native brethren themselves, with only financial aid from America. The work was extended into different parts of France, churches multiplied, and there was an encouraging increase in membership. During the Franco-Prussian War nearly all the men entered the army, but the Lord preserved them and their families, so that the cause did not suffer. The Baptist chapel in Rue de Lille, Paris, was completed in 1873, and has ever since been the scene of much active and effective work. It is fitting to mention the names of some who, through all the stress and hardship of a half century, so faithfully bore the responsibility of the work. Prominent among them is Rev. J. B. Crétin, who became identified with the mission in the very early days, and through whose personal influence many of those who followed were brought to the acceptance of evangelical and Baptistic principles. The names of G. Andru, V. Lepoids, M. Vincent, and A. Dez are inseparable also

REV. A. DEZ

from the early history of Baptist work in France. At the end of fifty years the mission reported nine organized churches, nine pastors, and seven hundred and fifty-nine members.

A New Day Dawns

In the meantime a new influence for evangelical religion was making itself felt in the great city of Paris. Mr. R. W. McAll, a young Englishman and a devoted Christian, happening to be in Paris shortly after one of the communistic uprisings which were more or less frequent, was preaching the gospel to a company of workingmen. Said one to him, " If you have anything *real* to tell us I can bring thousands to hear you, but we are tired of this empty formalism." Mr. McAll accepted this as a challenge from the people, and decided to devote himself to evangelistic work among them. The success of the effort was phenomenal; the mission halls were crowded night after night, and many for the first time experienced forgiveness and peace. It was the most remarkable movement ever known in that great city. Mr. McAll might well be called the Moody of Paris. The work grew to such proportions that an assistant became necessary, and, through the leading of Providence, Mr. Reuben Saillens came to identify himself with the work. Mr. Saillens had been brought up under strong evangelical influence, his father being an evangelist in the Independent Church of France. He himself as a young man had known the joy of preaching Christ and of seeing men turn from sin to serve the living God. To prepare himself for more effective work, he had become a student at the East London Institute, under Dr. H. Grattan Guinness, and it was while pursuing his studies there that he was called to assist in the McAll mission in Paris.

The influence of the McAll mission led to a general revival in all the Protestant churches in Paris, and our Baptist pastors worked in the greatest harmony with

the mission. Mr. Saillens had long been in sympathy with Baptist principles, having always believed in immersion. He now became deeply interested in the development of Baptist work in France. In 1888, while still retaining his connection with the McAll work, he became acting pastor of the Baptist church in Rue de

REV. REUBEN SAILLENS.

Lille. Dr. McAll himself at length recognized the desirability of organizing the work along more strictly denominational lines, and favored the establishment of organized churches. In 1889 Mr. Saillens organized the second Baptist church in Paris, and began to hold services in a hall in Rue St. Denis. Rev. Philemon Vincent was called to take the place made vacant by

Mr. Saillens' removal from Rue de Lille to Rue St. Denis. A new spirit of evangelism and progress began to be manifested in the Baptist work throughout the country, and there were revivals in several of the ten churches connected with the Missionary Union. A large number of the pastors of the Free Church who held really Baptist views now came out and united with the Baptists, together with many of their members. They greatly strengthened the working force, and several of them were taken into the service of the Missionary Union. The year 1891 may be said to mark an epoch in the history of the work under review. After much thought Mr. Saillens had decided to withdraw from the McAll mission and give all his time and influence to Baptist mission work. He was elected the general secretary of the French Baptist Missionary Committee, with oversight of the work in the entire field. The revival, begun in 1888, now increased in power, and the churches were greatly strengthened. This revival may be said to have been due in a large measure to the work of the veteran preacher, Rev. J. B. Crétin, who, with immense industry and perseverance, had continued to prepare and distribute Baptist tracts and literature, circulating them largely at his own expense. In fifteen months the two churches in Paris nearly doubled their membership; the Rue de Lille church had four mission halls, and the Rue St. Denis two, aside from constant daily meetings in their own hall.

Enlarging their Borders

The enlargement of the work has naturally necessitated some organization, and the entire field is now under the direction of two committees, known as the Franco-Belgian and the Franco-Swiss Committees. Under the care of the first come the churches in the northern part of the country and those in Belgium; the Franco-Swiss Committee has charge of those in the east of France and in western Switzerland. The history of the Baptist movement in French Switzerland

is full of interest. A very godly man, Pastor Robert, of Neuchâtel, died and left a church which was practically Baptist, all having been immersed. His influence had extended into many of the surrounding towns, among which was Tramelan, a village situated high up in the Jura Mountains. Mr. Saillens heard of them, and paid them a visit. When they heard of the Baptist church in France, and saw that they were identical with them in faith and practice, they decided to come over bodily and associate themselves with them. They have had a steady growth ever since, and now have their own house of worship, a growing membership of over 225, and are altogether self-supporting. In 1897 another Baptist church was organized at the neighboring town of Chaux de Fonds. The church at Neuchâtel has been divided, but a considerable number united in a regular Baptist church. At Marseilles, that most important city of southern France, which had been the scene of some of Mr. Saillens' earlier effective work as an evangelist, the Baptists decided in 1893 to withdraw from the Independent Church and form a regular Baptist church. About the same time an interest was developed in the west of France, and the beginnings of work were made in the large city of Rouen. Growth has been encouraging in all directions.

The people among whom the work is conducted are, for the most part, very poor. Outside of Paris the majority are miners or factory people, who receive wages averaging less than seventy-five cents a day, and yet according to their means they give well. It is impossible for them to support a pastor without help from outside, hence the need of continued aid from America. A new plan has now been adopted by the Executive Committee by which it is hoped to secure among the churches larger support for local worship and a more general participation in evangelistic work for the entire country. Substantial help to the work in France is also given by the Baptists of England.

The time seems to be favorable for aggressive work

JOHANN GERARD ONCKEN
The Pioneer in Baptist Work in Germany

in France. Faithful, earnest preaching of the pure gospel continues to bear fruit. Many who have reacted from the formalism of the Roman Catholic church are ready listeners to a gospel of love and free salvation.

THE MISSION IN GERMANY

The early history of the Baptist movement in Germany is inseparably linked with the strong and interesting personality of Rev. Johann Gerard Oncken. A German by birth, he went to England when a young man, and was there converted. His one desire was to preach the gospel, and under the auspices of the British Continental Society he returned to his native land and began preaching along the shores of the German Ocean in Hamburg, Bremen, and East Friesland. He was greatly blessed in connection with this society, and later under the Edinburgh Bible Society, and many were converted.

Influenced solely by the study of the New Testament, Mr. Oncken came to the conclusion that intelligent believers in Jesus Christ were the only proper candidates for baptism, and that immersion was the only Scriptural form of this rite. Soon after he came to this conclusion he made the acquaintance of Prof. Barnas Sears, of Hamilton Literary and Scientific Institution, who was in Germany for the purpose of study at the universities. Upon discovering that his views were similar to those held by the Baptist churches of America, he with six others sought baptism at the hands of Professor Sears. The ordinance was secretly administered during the darkness of night on April 22, 1834, in the waters of the Elbe River near Hamburg. The next day they organized themselves into a church, and Mr. Oncken was ordained as their pastor. When their action was made public it caused a great sensation wherever Mr. Oncken was known. Mr. Sears saw in

the action of these seven brave men and women the earnest of a great work in Germany, and wrote to America urging that they undertake to support Mr. Oncken and thus enable him to continue his work as a Baptist missionary. The suggestion was approved, and Mr. Oncken was appointed a missionary by the Triennial Convention on September 25, 1834.

The young church was noted for its activity from the first. Among the early converts were two men, Julius Köbner and George W. Lehmann, whose names have been identified ever since with the history of the Baptists in Europe. Within a little more than four years, four churches were organized, aggregating 121 members. During the year 1838 twenty-five were baptized in Hamburg, raising the original seven to seventy-five. At Berlin a church had also been organized with Mr. Lehmann as pastor, which office he filled for forty years, and the church has been one of the largest and strongest in Germany. In Oldenburg a church was organized in September, 1838, and one in Stuttgart in October of the same year. Several had also been baptized at Marburg and at Jever. Each church was fortunate in being able to choose a pastor of intelligence and education from among their own members.

Dark Days

The success of the work soon attracted the attention of the authorities of the Lutheran Church, and persecutions similar to those inflicted upon the French converts were imposed upon them. Mr. Oncken was imprisoned several times, and his household furniture sold by the police to defray the expenses of his arrest and imprisonment. Persecutions were not confined to Hamburg, but extended to almost every place where the Word was preached and the ordinances administered. In Oldenburg, Berlin, Stuttgart, Bavaria, Pomerania, and Hanover, the brethren endured cruel mockery, bonds, and imprisonment. The ministers were thrown into jail and fined; assemblies were scattered by the

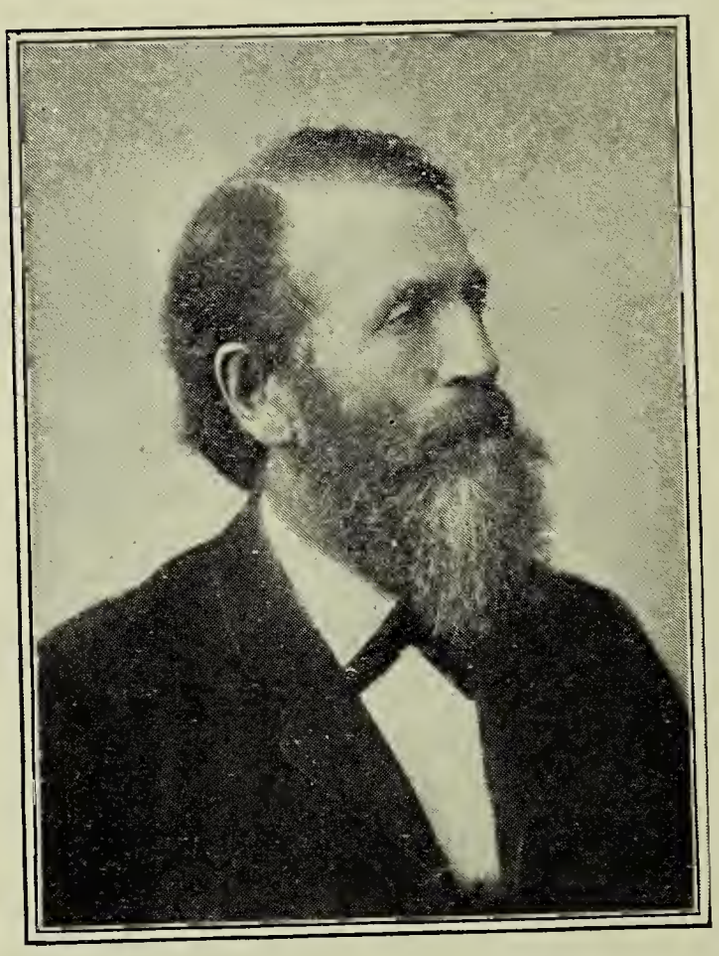
police; members were compelled to bring their children to the priests for baptism; in Berlin baptisms in the open air were prohibited; at Marburg the disciples were fined and banished, and in Bavaria they were forced to meet with great secrecy. Memorials were addressed to the Senate of Hamburg by the board in America, and by various bodies of distinguished individuals in the United States and England; and at length the President of the United States, through the American consul, caused representations to be made which resulted in great advantage to the persecuted missionaries and their people. From that time the members of the church in Hamburg have been free from official annoyance.

BAPTIST THEOLOGICAL SEMINARY, HAMBURG, GERMANY

Growth and Enlargement

In 1849 the first meeting of the German Baptist Conference was held in Hamburg, representing about thirty churches and 2,800 members. Within a few

years their influence had extended to Russia, Denmark, Switzerland, Lithuania, Silesia, and Poland. The question was even raised of withholding further help from America, but it was considered to be better policy to push the work more vigorously than before. Mr. Lehmann, of Berlin, went to England and secured $5,000 to assist in erecting much needed chapels, and in one day twelve young men who had been preparing for the ministry were ordained at Hamburg. In 1865 a colony of German Baptists was sent out to South Africa, and in more recent years there have been emigrations to South America and Australia. Work extended to Bulgaria in 1866 and to Holland in 1869. In 1875 the government of Prussia recognized the existence of Baptist churches, and passed an act for their incorporation. Baptist influence has extended throughout all the countries of central Europe, and is becoming more firmly intrenched year by year. Nominally there is religious liberty in all Germany, but practically this is not altogether a fact. In Saxony and Mechlenburg the workers have much of intolerance to contend with, and in the Austrian Empire our brethren meet with constant molestation and interference.



REV. PHILIP BICKEL, D.D.

The Seminary at Hamburg

The headquarters of the German work have always been in Hamburg, and here the seminary for theological training was established in October, 1880. About 150 students have been in training since the opening of the seminary, many of whom are now successful pastors in various parts of the empire. A good missionary interest prevails in the institution, as is indicated by the fact that three of its graduates are in India, six in Africa, ten in Russia, and several have come to America. Much of the success of the seminary is due to the untiring efforts of Dr. Philipp Bickel, who for many years has been chairman of the committee of management. Rev. J. G. Fetzer, a graduate of Rochester Theological Seminary, has long devoted himself most effectively to the work of teaching. He shares this honor with Rev. J. S. Lehmann, son of the founder of the Baptist church in Berlin, and together they are assisted by three tutors.

The Publishing House

In connection with other methods of work in the early days, Mr. Oncken conducted a small bookstore which formed a base of supplies for the colporters. It had never been much of a success financially, and at length, about the year 1879, the committee on publications transferred this entire work to the city of Cassel. They decided to erect a building, and suitably enlarge the work to meet the growing needs. Dr. Philipp Bickel was chosen manager, and ever since the opening of this house the work has had a gratifying growth. The financial situation is more encouraging from year to year, and the business is now self-supporting with the exception of the salary of the manager. The average circulation of tracts has reached 7,000,000 pages annually. The weekly paper, *Witness for the Truth*, has a circulation of over 11,000. Three monthly papers for young people are issued, and the demand for periodicals bearing on Sunday school work, woman's work, etc., is steadily increasing.

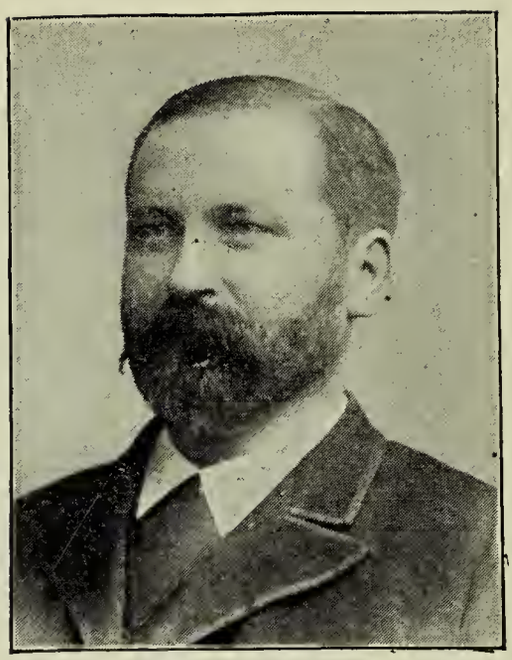
THE BAPTIST PUBLISHING HOUSE, CASSEL, GERMANY

Organization

The work as a whole is now organized into the German Baptist Union, embracing eight associations in all. The members of these churches are almost entirely from the poorer classes of the people, but there is prevalent among them a great spirit of missionary activity. They have organizations among the young men and women not merely for social life, but to carry on active Christian work in the communities in which they live. They are especially trained in tract distribution and Bible colportage. Seaman's bethels and rest houses are opened in many places, and the lay members of the churches do a great amount of personal work and house-to-house visitation. Sunday schools are also maintained in all the churches, and more than twenty-five thousand children are thus taught the word of God. The amount of appropriation to the work in Germany from the Missionary Union has been gradually reduced from year to year until now it is only about $5,000 a year. This sum is devoted to the work of the seminary and the salary of the manager of the publishing house.

THE MISSION IN SPAIN

Prof. William I. Knapp was the founder of Baptist mission work in Spain. He studied at Hamilton Theological Institution, and established himself in independent missionary work in Madrid in 1869. He afterwards applied to the Missionary Union for assistance, which was granted. In 1870 Rev. John W. Terry was appointed a missionary, but remained in the country only a few months. The mission received great encouragement in its earlier years. Eighteen were baptized in 1870, and August 10 of that year the First Baptist Church in Madrid was organized with thirty-three members. Several Spanish evangelists were



REV. ERIC LUND

raised up, among them Rev. G. S. Benoliel, who for several years was pastor of the Madrid church and whose preaching attracted great attention. A church was formed in Valencia in 1871. Some work was also done in Portugal and a number of converts were baptized in that country, forty-one in Linares; but the promising work in that field was broken up by persecution. There were also a number received in Alicante. In 1874 there were four churches with four native pastors and evangelists and a total number in membership of two hundred and forty-four. Mr. Knapp returned to the United States in 1876, and the work was then continued by native laborers. Rev. R. P. Cifre, who had studied in Newton, labored for a few years in connection with the mission, but owing to the defection of the native laborers and other discouragements, the work which at one time had seemed so promising gradually dwindled away, and the young and growing churches in the places mentioned above practically disappeared.

In 1885 the Union had but one missionary laboring in Spain, Rev. Eric Lund, of Sweden, who began work at Barcelona, in the northeastern part of the country. Since that time this has been the headquarters of our Baptist mission, but its influence has been felt in various outlying districts. Much work was done in publishing tracts and distributing portions of Scripture, and a few converts were gathered. In 1886 Mr. Lund was joined by Rev. Manuel C. Marin, a native of Spain, and a graduate of Colby University and Newton Theological Institution. These brethren adopted new features of evangelistic work by which series of meetings were held in different villages, and the few converts

gathered were organized into small, independent churches, one of the members in each being placed over them as leader. This method of work met with considerable success, but the mission in Spain has had to encounter many and great obstacles in the bigotry of the priests and the ignorance and indifference of the people. About the time of the breaking out of the war with Spain, the Union considered the matter of discontinuing their efforts in that country, but at Mr. Lund's earnest solicitation a small appropriation was continued. One of the most effective means of disseminating the truth has been through Christian literature, which has been scattered in various countries aside from Spain where the same language is spoken. Some interesting and faithful converts have been won from year to year, and we believe the future will witness greater triumphs.

When the Missionary Union was contemplating a work in the Philippine Islands, it seemed advisable to ask Mr. Lund to inaugurate it. His familiarity with the Spanish language and with a Roman Catholic people gave him special fitness for this undertaking. Some years before, a native of the Philippine Islands, Braulio Manikan by name, had come to Spain to study civil engineering. Through a train of circumstances he made the acquaintance of Mr. Lund, and was converted. When it was proposed that Mr. Lund should go to the Philippines this native was ready to go with him. After Manikan's conversion he began translating into his own language parts of the gospels and certain tracts, and consequently he and Mr. Lund were able to take with them Christian literature all prepared for the people in the islands. For the wonderful way in which God's blessing has attended the work of these two, the reader is referred to the more detailed literature of the Missionary Union on the Philippine Islands. Through broken health Mr. Lund was compelled to return to Spain, and later to Sweden; but his pen is rarely idle, and the preparation of literature has been of incalculable value both in Spain and in the Philippine Islands.

THE MISSION IN DENMARK

Baptist mission work in Denmark is an outgrowth of that which began in Germany at Hamburg, and was for many years identified with the German Mission. One of the earliest converts of the German Mission was Rev. Julius Köbner, a native of Copenhagen. After his baptism he visited Denmark and Holstein, preaching the gospel among the people with such success that a Baptist church was organized in Copenhagen in 1839. From this place the work spread into other towns and

DANISH BAPTIST HIGH SCHOOL

cities. Much persecution was encountered, but in 1842 there were 179 Baptists in the country, of whom 119 were in Copenhagen. The work continued with increasing prosperity, but was still identified in all the reports of the Missionary Union with the work in Germany until 1888, when, at the request of the brethren in Denmark, the appropriations were separated from those of the German Mission. Since that time the work has been under the direction of a committee in Denmark itself. An earnest and consecrated zeal characterizes our Danish brethren, who labor on faithfully from year to year with a somewhat slow but sure progress. The strength of the work naturally centers in Copenhagen, the capital, where there are three Baptist

churches. Over 1,600 have been baptized there since the work began. A good high school near Aalborg meets a great need for the young people who are debarred from receiving state aid because of their faith. A training school for pastors has proved of help to many. The larger part of their churches now have comfortable chapels with only a moderate indebtedness, and Sunday school work is in a most encouraging condition. In 1903 there were nearly 4,000 church members reported in Denmark.

The following account of a trip taken by Rev. N. R. Larsen, the Sunday school missionary, will indicate one way in which they so effectively carry on their work: —

I took the train on a cold, dark winter day and reached the station nearest to the church where meetings had to be held. It was about six o'clock in the evening, and an old wagon with one horse was to take me six miles out in the country. But as it was cold and the horse poor, I ran behind the wagon part of the way. At eight o'clock I was to begin a course for the teachers. This course contained seven lectures on Sunday School Work and How To Do It. Next day, at two in the afternoon, the teachers met again and the course continued until six o'clock.

In the vening the children filled the chapel, as a meeting for them had been announced. I spoke about the good old Book and howed some of the Bible lesson pictures. Afterwards I had a meeting for the parents, to whom I talked about the purpose and importance of Sunday school work. It was ten o'clock when the meeting closed, and in the very dark and cold night I was taken home by a farmer who lived about five miles from the chapel, reaching his house about midnight.

On Sunday I had the privilege of meeting the whole church. At ten in the morning we had Sunday school, and in the afternoon I spoke to the adults. In the evening we closed the day's work with a meeting for the young people. The Spirit of God was present and moved hearts. Four said, "Pray for us." We prayed together, and I believe they were saved. From ten to eleven in the evening we had a teachers' meeting again, to complete the course, as I had to leave the next day for another place.

Like the churches in other European countries, those in Denmark suffer greatly from the emigration of their members to America.

THE MISSION IN SWEDEN

The story of Baptist work in Sweden reads something like a romance. A young Swedish sailor, Mr. G. W. Schroeder, converted at sea while on his way to the United States, attended a service at the First Baptist Mariners' Church, now the Mariners' Temple of New York City. He was deeply impressed by witnessing the ordinance of baptism, and a few weeks later was baptized himself. He returned to Sweden, and there fell in with another sailor, F. O. Nilson, who was a Christian, but had never been baptized. His conscience was aroused, he investigated the matter for himself, and in July, 1847, he went to Hamburg and was baptized by Mr. Oncken in the river Elbe. Mr. Nilson returned to Sweden, and preached the gospel with so much power that on September 21, 1848, his wife and four others were baptized, and the first Baptist church of Sweden was organized. At the jubilee celebration of the Swedish Baptists in 1898 the records revealed the wonderful fact that the six had increased to 60,000 among the living, not to mention the many who in that period of time had passed on to their reward. Mr. Nilson was ordained in 1849 in Hamburg, and continued to travel, preach, and baptize until the little church numbered fifty-two. But the Lutheran magistrates and priests objected to the ordinances being administered by one whose ordination they did not recognize, and Mr. Nilson was arrested. Several times he was imprisoned, and was eventually banished from his native land. After remaining for a time in Copenhagen he accompanied twenty or thirty Swedish Christians to the United States, where they would be privileged to worship God according to their own conscience.

The truth was not to be left without a witness, however, for God was raising up another leader who was destined eventually to see great enlargement for the cause of the Baptists in Sweden. Mr. Andreas Wiberg had been ordained as a Lutheran minister in 1843, and

had officiated in the state church until 1849. After a long struggle he came to adopt the principles of the Baptists concerning baptism and the Lord's Supper, was immersed by Mr. Nilson, and was ever after a most efficient laborer in connection with the Baptist cause. In 1855, after spending some time in the United States, Mr. Wiberg was appointed superintendent of colportage work in Sweden, under the auspices of the American Baptist Publication Society; the work was continued

PROFESSORS AND STUDENTS, BETHEL SEMINARY, STOCKHOLM, SWEDEN

in the name of that society until 1865, when it was transferred to the American Baptist Missionary Union. Never has a mission field yielded better returns. In a little over fifty years they are able to report 560 churches, 792 preachers, 42,878 church members (in Sweden alone), and 53,013 Sunday school scholars. The work is thoroughly organized under five committees: Home Mission, Foreign Mission, Publication, Sunday School, and Church Edifice. All the members of the committees are members of a general committee called the Con

ference Committee. The money appropriated by the Missionary Union is used in helping support weak churches who are unable fully to pay the salary of a pastor.

Bethel Seminary

One of the foremost agencies for Baptist work in Sweden has been the Bethel Seminary located at Stockholm, which has four professors and a strong body of students. Two of the professors are graduates of Colgate University, Rev. K. O. Broady, D.D., and Rev. C. E. Benander; Rev. A. Drake, D.D., is a graduate of Upsala; and the fourth, Rev. J. Cedersoth, is a graduate of the seminary itself. About 400 ministers

BAPTIST CHURCH IN SUNDSVALL, SWEDEN

have hitherto received their education in Bethel Seminary. The greater number of them are doing able service for the Lord in Sweden, a good many are successful pastors in America, and several are in missionary service in the foreign field. Much of the success of this institution is due to the long, faithful, and efficient work of the president, Dr. Broady.

Literature

Religious literature has been a great help to the work from the first. At a time when public preaching was

prohibited. Baptist tracts and papers could be circulated freely throughout the kingdom. The early connection with the American Baptist Publication Society fostered this form of work, and it has had much to do with the rapid growth of the church.

The Baptist cause in America has been greatly strengthened by the many earnest men and women who have come to our shores from the Baptist churches of Sweden. There are now about 25,000 Swedish Baptists in America, and among these churches there exists a spirit of devotion to evangelical truth and to missions hardly surpassed by any of our American brethren. The cause in Sweden has suffered greatly from such depletion in its membership, but ours has been the gain.

THE MISSION IN FINLAND

Baptist work in Finland was a direct outgrowth of that in Sweden, Rev. Eric Jansson, the founder, having been first connected with the Swedish Baptist Mission. The first to be baptized in Finland were brother and sister Heikel, whose father was professor in the University of Abo. They received the ordinance July 14, 1868, on the shores of the Baltic sea. The mission was for several years reported in connection with the Swedish Mission, but with its growing importance it has been given a separate place in the reports and appropriations of the Missionary Union. The work in this extreme northern border appears to be one of much promise. The recent political changes whereby Finland is being practically absorbed into the Russian Empire, thus losing her identity as a nation, have been of a very trying character. As a consequence the Greek Church is sure to be declared the state church of Finland, in which case even the Lutherans will be considered a dissenting body. This may result in the spiritual benefit of the people as a whole, however, for it will naturally stir

them up to think for themselves. The population of Finland numbers 2,412,135, and the people have many admirable traits. The reports of the mission for 1903 show 12 preachers, 36 churches, and 2,162 members.

THE MISSION IN NORWAY

The first Baptist work in Norway was conducted by a colporter from the German mission in 1842. Later the work was continued with the assistance of the English Baptist missionary society, but owing to the pressure from their other fields they withdrew from Norway a number of years ago. As a result of their efforts several churches had been organized, one of them at Tromsoë, north of the Arctic Circle. After the withdrawal of the English Baptists application was made to the Missionary Union, who received their request with favor, and in 1892 a committee was organized, consisting of Baptists in Norway and America, to whom was committed the oversight of the work. The appropriations are not large, but the small assistance which is afforded enables the committee to maintain a considerable number of Baptist workers among the weak churches. Religious liberty is fully enjoyed by the people of Norway, and the Baptist churches have had a most encouraging growth during the ten years since the Missionary Union began its assistance. Emigration to America has taken many of their most promising members, but in turn several who have come to America have been students in the Norwegian department of the seminary at Morgan Park, Ill., and have eventually returned to work in their native land. Special effort has been made to strengthen the work in Christiania, the capital. In recent years they have had severe trials in regard to their property, and it looked as though they might lose it altogether. But through the leniency of their creditors and the heroic

sacrifice on the part of the members they are assured of a successful outcome. The outlook for the work in Norway was never so bright as it is to-day, and the missionaries find a ready hearing for the gospel wherever they go. The report for 1903 shows 36 churches, 16 preachers, and 2,794 church members.

THE MISSION IN RUSSIA

Baptist work in Russia, like that in other countries of central Europe, is an outgrowth of the Baptist movement, which began with the baptism of J. G. Oncken and others at Hamburg in 1834. In 1851 some efforts by German Baptists were made on behalf of their fellow countrymen, who had settled in the south of Russia, but such were the difficulties of the work that the first Baptist house of worship in Russia was not built until 1872. The work, however, was entirely identified with the German Mission in the reports to the Missionary Union until 1888, when, owing to the regulations of the Russian government, forbidding religious work to be carried on in that country in the name of foreign organizations, the Baptists in Russia withdrew from the German Baptist Union, and formed a *Bund* of their own, and our appropriations for work in that country have since been separated from those of the German Mission. At that time there were in Russia 34 churches, with 44 pastors and evangelists, 12,371 church members, and 82 Sunday schools.

One of the most painful features in connection with Baptist work in Russia has been the severe persecutions which the people of that name have been compelled to endure in common with all dissenters from the Greek Catholic Church. These persecutions proceed chiefly from the priests of the Greek Church, who, since that is the established or national church, make use of the officers of the government to carry out their bigoted

and cruel plans for the suppression of all religious worship and opinions not in accordance with the views of their church. Exile and imprisonment are frequently resorted to. One of the first Baptists to suffer from this persecution was Rev. Mr. Pawloff, who was banished from his home in Wladikawkas to Orenburg in Siberia. Since then many others have been banished. Whole

BAPTIST CHURCH AT LODZ, POLAND.

churches have been arrested, clad in prison garments, and amid great suffering compelled to travel as prisoners with loathsome and evil companions into the Transcaucasian country or into Siberia. Many Baptists are now found in this sterile and desolate land. Some have even been driven to its far borders, there to drag out a miserable existence amid the degraded and ignorant savages of northern Siberia. In one instance an

entire Baptist church in the Baltic provinces decided to emigrate to South America. All sold their property, closed up their business affairs, and, the richer helping the poorer, they left their dearly loved homes to find a place in a more hospitable land, where they could worship God according to the dictates of their own consciences. The scenes of their departure from their home were exceedingly affecting, and as they sailed away they sang hymns to God, while the tears were streaming down their faces. They are now in South America, and have formed two churches which have received much countenance and help from the missionaries of the Southern Baptist Convention located in Brazil.

Another of the trials which the Baptists of Russia have been compelled to suffer is the separation from their children. By a law made some years ago the officials and priests were permitted to take from their parents children of dissenting families who refuse to have them baptized into the state church The children thus torn away from their parents were placed with Greek Catholic families or in nunneries, to be brought up in the faith. No words can express the grief and suffering which have thus been entailed upon the Baptists of Russia. Multitudes of families have been rent asunder and entirely broken up, the children placed in the care of those committed to the national church, and oftentimes the parents exiled to Siberia or banished to the central states of Europe. The condition of the Baptists in Russia calls for the deepest sympathy of all who are interested in the pure truths of the gospel of Christ. Certain recent decisions of the Czar and Senate have tended to alleviate to some extent these sad conditions. They are now allowed to choose their ministers and assemble for worship, provided they confine their efforts to their own members and families. Some of those previously exiled have been permitted to return. The Baptist church in St. Petersburg, which naturally has had for years a

struggling existence, has taken on new courage, and been strengthened greatly through the efforts of Rev. F. Arndt, a graduate of the seminary at Hamburg. A pressing need is for suitable buildings in the important cities of St. Petersburg, Warsaw, and Odessa. The largest churches are in Lodz, Lucinow, and Neudorf. Each of these has over 1,000 members. Five nationalities are comprised in the Baptist churches — German, Lettish, Esten, Swedes, and Fins, with a total membership in 1903 of 22,662.

Historical reference to the Baptists in Russia would be incomplete without mention of the Mennonites found in South Russia. In recent years they have taken a deep interest in foreign missions, and, in cooperation with the Missionary Union, have sent three families to our Telugu field in South India. Acquaintance with the Missionary Union has been gained through our Baptist seminary at Hamburg, where some of the Mennonites have studied. Rev. A. Friesen, Rev. H. Unruh, and Rev. A. J. Hübert are now the representatives on the Telugu field, their support being furnished by the brethren in Russia, assisted to a certain extent by Mennonites living in America. Their field of work is the Deccan, where the opportunities are boundless and the outlook full of promise.

1 ED.—2M—10-03—U.